

THE
ROSARY

OF THE

BLESSED VIRGIN MARY.

“Behold, from henceforth all generations shall call me
blessed.”—ST. LUKE, Chap. I, v. 48.

PUBLISHED WITH THE APPROBATION OF

THE MOST REV. JOHN HUGHES, D. D.,

ARCHBISHOP OF NEW YORK.



NEW YORK:

P. J. KENEDY,
CATHOLIC PUBLISHING HOUSE,
5 BARCLAY STREET.



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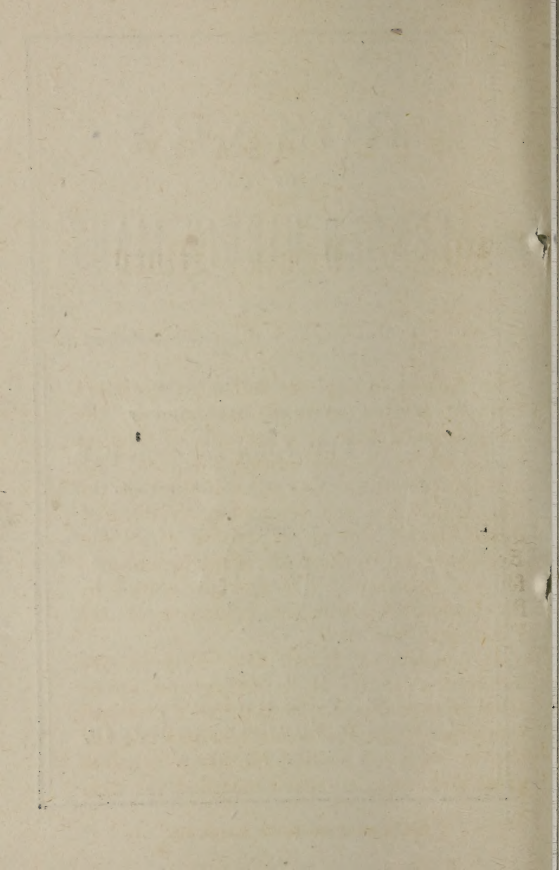
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ON
THE ROSARY
OF THE
Blessed Virgin Mary.

THE Rosary is a pious and most excellent form of prayer, so much esteemed by the most learned and holy servants of God, as to be styled by one among the rest, "An abridgment of the Gospel, a history of the life, sufferings, and triumphant victory of Jesus Christ, and an exposition of all our Redeemer did in the flesh, which he assumed for our salvation." It was introduced by St. Dominic,* about the beginning of the Thirteenth Century.

It consists of fifteen Our Fathers, one hundred and fifty Hail Marys, and fifteen Glorias, to commemorate the fifteen principal mysteries of our Redeemer's sacred life, and also to honor his blessed Mother, who had so great a share in all that concerned her dear

* See Lives of the Saints, August 4th.

Son. Besides, in saying the Rosary, we always begin with the Apostles' Creed, the Lord's Prayer, three Hail Marys, and Glory be to the Father.

It is a most sublime form of prayer, because it is composed of the most holy and excellent prayers that were ever conceived or pronounced; and it is also most profitable, because these prayers from their DIVINE ORIGIN are more pleasing and acceptable to God than all other prayers put together.

The first is the *Lord's Prayer*, that heavenly form of prayer left us by our Redeemer, drawn up not by angels or saints, but by Jesus Christ himself, in which he deigned to teach us how we ought to pray. In this one prayer, which is so short and so easy, is contained not only all that we should ask for, but also, all the sublime acts of adoration, praise, thanksgiving, love, and confidence, comprised in all other books of devotion which were ever written, all other prayers being only a paraphrase or explanation of the Lord's Prayer.

The second is the *Hail Mary*, the first part of which was composed in heaven, dictated by the Holy Ghost, and delivered to the faithful by the angel Gabriel; the second part was composed by St. Elizabeth inspired by the Holy Ghost; and the third part was

added by our holy Mother the Church at the General Council of Ephesus.

The third is the *Glory be to the Father*, a sacred verse, which contains an act of supreme adoration to the ever-blessed Trinity, and presents to the Majesty of God, not the glory which proceeds from the weak praises of his creatures, nor even the glory that results to God from all the labors and great actions of the saints, but that eternal glory which the Almighty, as God, possesses in and by himself, which he has enjoyed from the beginning, and will enjoy for eternity, and which depends so little on his creatures that it would not be diminished if all mankind were destroyed.

When we reflect on the sublime excellence of these prayers, which are the first we learn, and sometimes the last we understand, we perceive not only the sanctity of the Rosary, which is composed of such prayers, but also the respect, humility, confidence, and devotion, with which it should be said.

It is a most powerful means to obtain favors from God, when said with proper dispositions. What motives can incline him more to mercy than those drawn from the great mysteries of our redemption by Jesus Christ, in whom, and for whose sake alone, we can receive any favor from God? **How**

many public favors, attested by the Church in her public offices, have been obtained by this means ! How many private graces are recorded to have been received from the same source ! St. Francis of Sales, in attestation of its efficacy, says :—"The Beads are a most profitable way of praying, if you know how to say them properly." And we find it daily practised, highly praised, and recommended by the most eminent Saints in the Church of Christ. It has been strongly recommended to the faithful by many popes, who, to encourage us to practise it, have granted great indulgences to those who do so. It is divided into fifteen decades, or tens, corresponding with the fifteen mysteries of our Redemption : each decade consists of the Lord's Prayer, ten Hail Marys, and Glory be to the Father. These fifteen are divided into three parts, viz., the five joyful the five sorrowful, and the five glorious mysteries, as follow :

The Five Joyful Mysteries, viz.,

The Annunciation,

The Visitation,

The Nativity,

The Presentation,

The Finding in the Temple,

are to be said on *Mondays and Thursdays*

THE BLESSED VIRGIN.

throughout the year; and daily from the first Sunday in Advent until the feast of the Purification.

The Five Sorrowful Mysteries, viz.,
The Bloody Sweat,
The Scourging at the Pillar,
The Crowning with Thorns,
The Carriage of the Cross,
The Crucifixion,
are to be said on *Tuesdays and Fridays* throughout the year; and daily from *Ash-Wednesday* until *Easter-Sunday*.

The Five Glorious Mysteries, viz.,
The Resurrection,
The Ascension,
The Coming of the Holy Ghost,
The Assumption of our Blessed Lady,
The Coronation of our Blessed Lady,
are to be said on the *ordinary Sundays*, and the *Wednesdays and Saturdays* throughout the year; and daily from *Easter-Sunday* until *Trinity-Sunday*.

N. B. —Those who say the Rosary on the Beads without a book should commit the Mysteries to memory.

THE

Rosary of the Blessed Virgin Mary.



V. Hail Mary, full of grace, the Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c. Alleluia. *

Say the Apostles' Creed, the Lord's Prayer, and the three following Hail Marys.

Hail, Mary, full of grace, the Lord is with thee : blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. *Who may increase our FAITH.* Holy Mary

* From Septuagesima Sunday until Easter, instead of "Alleluia," say, Praise be to thee, O Lord, King of Eternal Glory. (Septuagesima Sunday is three weeks before the first Sunday in Lent.)

THE BLESSED VIRGIN.

Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. *Who may strengthen our HOPE.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. *Who may enliven our CHARITY.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

THE ROSARY OF

The Five Joyful Mysteries

(See p. 22.)

The First Joyful Mystery.



The Annunciation.

THE MEDITATION.

Let us contemplate in this mystery, how the Angel Gabriel saluted our blessed Lady with the title "Full of Grace," and declared unto her the incarnation of our Lord and Saviour Jesus Christ.

THE BLESSED VIRGIN.

Our Father, &c. (once.)

Hail Mary (*ten times*) as follows :

Hail, Mary, full of grace, the Lord is with thee ; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, WHO WAS MADE MAN *for us*.* Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

Glory be to the Father, &c. (*once*.)

Let us Pray.

O Holy Mary, Queen of Virgins, through the most high mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, wherein our salvation was begun, obtain for us through thy most holy intercession, light to understand the greatness of the benefit he hath bestowed upon us, in vouchsafing to become our Brother, and giving thee, his own beloved Mother, to be our Mother also. Amen.

* Those who answer the Rosary commence at the above and say Holy Mary, &c. as usual.

The Second Joyful Mystery.



The Visitation.

THE MEDITATION.

Let us contemplate in this mystery how the blessed Virgin Mary, understanding from the Angel, that her cousin, St. Elizabeth, had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee ; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus *whom thou didst carry to St. Elizabeth's*

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death
Amen. (*ten times.*)

Glory be to the Father, &c. (*once.*)

Let us Pray.

O Holy Virgin, most spotless mirror of humility ; by that exceeding charity, which moved thee to visit thy cousin St. Elizabeth, obtain for us by thy intercession, that our hearts may be so visited by thy most holy Son, that being free from all sin, we may praise him and give him thanks forever. **Amen.**

THE ROSARY OF

The Third Joyful Mystery.



The Nativity.

THE MEDITATION.

Let us contemplate in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, *brought forth our Redeemer Christ Jesus at midnight and laid him in a manger*, because there was no room for him in the inns at Bethlehem.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus *who was born in a stable for us.*

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, &c. (*once.*)

Let us Pray.

O most pure Mother of God, by thy virginal and most joyful delivery, in which thou gavest unto the world, thy only Son, our Saviour, we beseech thee obtain for us by thy intercession, grace to lead such pure and holy lives in this world, that we may worthily sing without ceasing both day and night, the mercies of thy Son, and his benefits to us by thee. Amen.

THE ROSARY OF

The Fourth Joyful Mystery



The Presentation.

THE MEDITATION.

Let us contemplate in this mystery, how the most blessed Virgin Mary, on the day of her purification, presented the child Jesus in the temple, where holy Simeon, giving thanks to God with great devotion, received him into his arms.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is
with thee: blessed art thou amongst wo-
men, and blessed is the fruit of thy womb,
Jesus, *who was presented in the temple
for us.*

Holy Mary, Mother of God, pray for us
sinners, now, and at the hour of our death
Amen. (*ten times.*)

Glory be to the Father, &c. (*once.*)

Let us Pray.

O Holy Virgin, most admirable mistress
and pattern of obedience, who didst present
in the temple the Lord of the temple, ob-
tain for us, of thy beloved Son, that with
holy Simeon and devout Anna, we may
praise and glorify him for ever. Amen.

The Fifth Joyful Mystery.



The Finding of our Lord in the Temple.

THE MEDITATION.

Let us contemplate in this mystery, how the blessed Virgin Mary, having lost, without any fault of hers, her beloved Son in Jerusalem, sought him for the space of three days, and at length found him in the temple, in the midst of the doctors, disputing with them, being of the age of twelve years

THE BLESSED VIRGIN

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus whom thou didst find in the temple. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, &c. (*once.*)

Let us Pray.

Most blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted! by that unspeakable joy, wherewith thy soul was ravished in finding thy beloved Son in the temple, in the midst of the doctors, disputing with them; obtain of him for us so to seek him and to find him in the Holy Catholic Church that we may never be separated from him. Amen.

Hail! Holy Queen, Mother of Mercy &c., as on page 56.

The Five Sorrowful Mysteries.

(See p. 23.)

The First Sorrowful Mystery.



The Agony in the Garden.

THE MEDITATION.

Let us contemplate, in this mystery, how our Lord Jesus was so afflicted for us in the garden of Gethsemani, that his body was bathed in a bloody sweat, which ran trickling down in great drops to the ground.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee, blessed art thou amongst women and blessed is the fruit of thy womb, Jesus *who sweated blood for us.* Holy Mary Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, and to the Son, &c. (*once.*)

Let us Pray.

O most holy Virgin, more than martyr, by that ardent prayer which our beloved Saviour poured forth to his Heavenly Father in the garden, vouchsafe to intercede for us, that, our passions being reduced to the obedience of reason, we may always and in all things, conform and subject ourselves to the holy will of God. Amen.

The Second Sorrowful Mystery



The Scourging at the Pillar.

THE MEDITATION.

Let us contemplate, in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house; the number of stripes they gave him being above five thousand.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus *who was scourged for us.* Holy Mary Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, and to the Son, &c. (*once.*)

Let us Pray.

O Mother of God, overflowing Fountain of Patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us; obtain of him for us grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning, with that sword of grief and compassion which pierced thy most tender soul. *Amen.*

THE ROSARY OF
The Third Sorrowful Mystery.



The Crowning with Thorns.

THE MEDITATION.

Let us contemplate, in this mystery, how those cruel ministers of Satan made a crown of sharp thorns, and most cruelly pressed it on the head of our Lord Jesus Christ.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus *who was crowned with thorns for us.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen (*ten times.*)

Glory be to the Father, &c. (*once.*)

Let us Pray.

O Mother of our eternal Prince and King of Glory, by those sharp thorns wherewith his most holy head was pierced, we beseech thee, that, by thy intercession, we may be delivered here from all motions of pride, and, in the day of judgment, from that confusion which our sins deserve. Amen.

THE ROSARY OF

The Fourth Sorrowful Mystery.



The Carriage of the Cross.

THE MEDITATION.

Let us contemplate, in this Mystery, how our Lord Jesus Christ, being sentenced to die, bore, with the most amazing patience the Cross,* which was laid upon him for his greater torment and ignominy.

* It was about fifteen feet in length.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

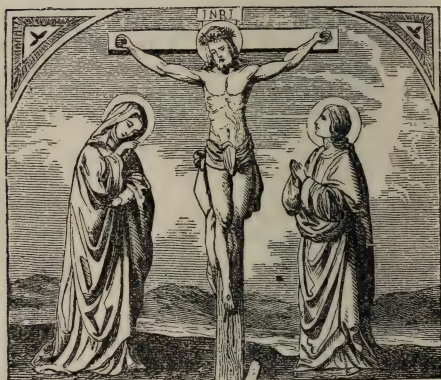
Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, *who carried the heavy Cross for us* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death Amen. (*ten times.*)

Glory be to the Father, and to the Son, &c. (*once.*)

Let us Pray.

O holy Virgin, Example of Patience, by the most painful carrying of the Cross, on which thy Son our Lord Jesus Christ bore the heavy weight of our sins; obtain of him for us, by thy intercession, courage, and strength, to follow his steps, and bear our cross after him to the end of our lives Amen.

The Fifth Sorrowful Mystery.



the Crucifixion of our Lord Jesus Christ.

THE MEDITATION.

Let us contemplate, in this mystery, how our Lord and Saviour Jesus Christ, being come to Mount Calvary, was stript of his clothes, and his hands and his feet most cruelly nailed to the Cross, in the presence of his most afflicted mother

THE BLESSED VIRGIN

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, *who was crucified and died for us.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, and to the Son, &c. (*once.*)

Let us Pray.

O holy Mary, Mother of God, as the body of thy blessed Son was for us extended on the Cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion for his most bitter passion. And thou, O most blessed Virgin, graciously vouchsafe to help us to accomplish the work of our salvation, by thy powerful intercession. Amen.

Hail, Holy Queen, &c., as on page 56.

THE ROSARY OF

The Five Glorious Mysteries.

(See p. 28.)

The First Glorious Mystery.



The Resurrection.

THE MEDITATION.

Let us contemplate, in this Mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, *who arose again from the dead.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, and to the Son, &c. (*once.*)

Let us Pray.

O glorious Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thy only beloved Son, we beseech thee obtain of him for us that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of heaven. Amen.

THE ROSARY OF

The Second Glorious Mystery.



The Ascension.

THE MEDITATION.

Let us contemplate, in this Mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in sight of his most holy Mother, and his Apostles and Disciples, to the great admiration of them all.

THE BLESSED VIRGIN

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, *who ascended into heaven.* Holy Mary Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father and to the Son, &c. (*once.*)

Let us Pray.

O Mother of God, comfort of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands and blessed his apostles, so vouchsafe, most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefits of his blessing, here on earth, and hereafter in heaven. Amen.

THE ROSARY OF

The Third Glorious Mystery.



The Descent of the Holy Ghost.

THE MEDITATION.

Let us contemplate, in this Mystery, how our Lord Jesus Christ, being seated on the right hand of God, sent, as he had promised the Holy Ghost upon his apostles; who after he was ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of his promise.

THE BLESSED VIRGIN.

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women and blessed is the fruit of thy womb, Jesus *who sent the Holy Ghost.* Holy Mary Mother of God, pray for us sinners, now and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, and to the Son, &c. (*once.*)

Let us Pray.

O Sacred Virgin, tabernacle of the Holy Ghost, we beseech thee obtain, by thy intercession, that this most sweet Comforter whom thy beloved son sent down upon his apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

The Fourth Glorious Mystery.



The Assumption of the B. V. Mary into Heaven.

THE MEDITATION.

Let us contemplate, in this Mystery, how the glorious Virgin Mary, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy angels.

THE BLESSED VIRGIN

Our Father, &c. (*once.*)

Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, *who assumed thee into heaven.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (*ten times.*)

Glory be to the Father, and to the Son, &c. (*once.*)

Let us Pray.

O most prudent Virgin, who entering into the heavenly palace, didst fill the holy angels with joy and man with hope, vouchsafe to intercede for us at the hour of our death, that, free from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

THE ROSARY OF

The Fifth Glorious Mystery.



The Coronation of the Blessed Virgin.

THE MEDITATION.

Let us contemplate, in this Mystery, how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her son with the brightest diadem of glory.

Our Father, &c. (*once.*)

THE BLESSED VIRGIN.

Hail, Mary, full of grace, the Lord is with thee : blessed art thou amongst women and blessed is the fruit of thy womb, Jesus, who crowned thee in Heaven. Holy Mary Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (ten times.)

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, one God world without end. Amen. (*once.*)

Let us Pray.

O Glorious Queen of all the heavenly citizens, we beseech thee, accept this Rosary, which, as a crown of roses, we offer at thy feet ; and grant, most gracious Lady, that by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

THE ROSARY OF THE BLESSED VIRGIN.

SALVE REGINA.

Hail ! Holy Queen, Mother of Mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, O most gracious advocate, thine eyes of mercy towards us ; and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus. O clement ! O pious ! O sweet Virgin Mary !

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O God, whose only begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that meditating upon these mysteries, in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.

Hear, O merciful God, the prayers of thy poor servants, that we who meet together in the Society of the most holy Rosary of

INDULGENCES ATTACHED TO THE ROSARY.

the Blessed Virgin, Mother of God, may, through her intercession, be delivered by thee from the dangers that continually hang over us, through Jesus Christ our Lord. Amen.

The Litany of the Blessed Virgin (*page 83.*)

INDULGENCES ATTACHED TO THE ROSARY OF THE BLESSED VIRGIN.

If those who are admitted into the Confraternity of the Rosary say, at least once a week, the whole Rosary, meditating at the same time on the mysteries of the life, passion, and resurrection of our Lord Jesus Christ, they may gain a plenary indulgence.

1. On the day of their reception ;
2. On the first Sunday of every month ;
3. On the principal feasts of the Blessed Virgin Mary ; provided they visit, if possible, the Church or Chapel of the Rosary ;
4. At the hour of death ;

To gain the above indulgences, it is necessary that they should devoutly approach the sacraments of Penance and the Blessed Eucharist, and offer up some prayers to God, on the day of such communion, for the usual intentions.

5. An indulgence of one hundred days for each *Our Father*, and each *Hail*

Mary, every time they recite the whole Rosary, or a third part of it.

N. B.- Those who are not capable of meditating, may gain the above indulgences by reciting the Rosary with devotion.

THE MANNER OF SAYING THE ROSARY ON THE BEADS.*

On the cross, say

The Apostles' Creed.

On the next large bead, and on every large bead, say

The Lord's Prayer.

On the next three small beads, say

Three Hail Marys, *as they are said on pages 24 & 25.*

After these, and at the end of every decade, say

Glory be to the Father, &c.

Say the Hail Marys in the fifteen decades as they are said in the preceding Rosary; that is, after the holy name of Jesus, in the middle of each Hail Mary, express in each decade, respectively, one of the fifteen following sentences:

I.—*In the Joyful Mysteries, say,*

1. Who WAS MADE MAN for us.
2. Whom thou didst carry to St. Elizabeth's.

* The Beads should be blessed by a priest who has the faculty of attaching indulgences to them.

MANNER OF SAYING THE ROSARY.

3. Who was born in a stable for us.
4. Who was presented in the temple for us
5. Whom thou didst find in the temple.

II.—*In the Sorrowful Mysteries, say,*

1. Who sweated blood for us.
2. Who was scourged for us.
3. Who was crowned with thorns for us
4. Who carried the heavy cross for us.
5. Who was crucified and died for us.

III.—*In the Glorious Mysteries, say,*

1. Who arose from the dead.
2. Who ascended into Heaven.
3. Who sent the Holy Ghost.
4. Who assumed thee into Heaven.
5. Who crowned thee in Heaven.

BEADS IN THE FORM OF A



"The Blessed Virgin said to St. Eulalia, that she was
 better pleased with five decades said with pauses and deu-
 tions than with fifteen in haste and with less deu-otion."
 See GLORIES OF MARY, p. 654.

Origin of the Living Rosary.

THE admirable devotion entitled "THE LIVING ROSARY," commenced in the city of Lyons, in the year 1826. It owes its origin to the same pious individual, whom the Lord had chosen four years before to be the founder of that great work of religion, the Association for the Propagation of the Faith. A few years after the devotion had been established, it attracted the attention of Cardinal Lambroschini, who was then Nuncio of the Holy See in France. On his way through Lyons, the Cardinal had an opportunity of making himself acquainted with the forms and rules of the devotion, and was delighted to witness the abundant fruits of virtue which it had already produced. Having returned to Rome, he gave an account of it to his late holiness, Pope Gregory XVI, who was graciously pleased to give it his solemn sanction and approbation, and to issue, in confirmation of it, a brief containing the following Indulgences:

They who belong to a Society of the Living Rosary, and recite the part of the

Rosary assigned to them, may gain a Plenary Indulgence :

1. On the first festival after their admission ;
2. On the third Sunday in each month ,
3. On the solemn feasts of Christmas, the Epiphany, the Circumcision, Easter, the Ascension, Corpus Christi, Pentecost, and Trinity Sunday ; also, upon all the festivals of the Blessed Virgin, provided on those days they approach devoutly the sacraments of Penance and the holy Eucharist, and offer up some prayers in a church.

These indulgences may be gained by those who are lawfully prevented from going to church, provided they perform some other work of piety substituted by their confessor.

4. An indulgence of one hundred days, every time they recite their part of the Rosary during the week ; and an indulgence of seven years and seven times forty days, every time they recite it on Sundays and festivals.

The above plenary indulgences are applicable to the souls in Purgatory.

N. B.—The indulgences attached to the recital of the Rosary, are also attached to the Living Rosary.

RULES OF THE LIVING ROSARY.

RULES FOR THE ESTABLISHMENT AND DIRECTION OF SODALITIES, AND THE MANNER OF RECITING THE LIVING ROSARY.

WHAT is so particularly admirable in the devotion of the *Living Rosary* is, that, combining as it does a number of souls in the exercise of piety, and the fervent practice of virtue, it requires very little of the members individually, whilst it secures to each a full participation in all the advantages and merit of the sodality which they form. This will appear from considering the manner in which the devotion is carried on, which is as follows :—

Fifteen persons unite, and having formed themselves into a company or circle, they divide amongst each other the fifteen mysteries of the Rosary of the Blessed Virgin, assigning by lot one mystery to each.

Thus, by reciting each a decade, or *one Pater* and *ten Aves*, with a *Gloria Patri* every day, in honor of their respective mysteries, the daily recitation of the entire Rosary is constantly kept up by the circle. A number of circles united under a clergyman, as director, constitutes a sodality.

The following observances have been

drawn up for the establishment and direction of such sodalities. They have the recommendation of experience, as they have been already acted upon, and have proved, at once, simple and exceedingly effective in their operation :—

1st.—A clergyman purposing to establish a sodality, should procure a few pious persons in the first instance, who would give their assistance in forming the circles, or companies, as above, and remain afterwards the *representatives* of these circles.

2d.—After having explained the devotion to the *representatives*, and having informed them of his intention to establish it, he should provide them with a number of prospectuses containing a brief account of the devotion.

3d.—These preliminary arrangements being made, the next step to be taken, is to introduce the devotion to the faithful at large, and to explain the manner in which it is practised, together with the arrangement already made for the formation of the circles, of which the sodality is to be composed.

4th.—The people being now informed of the devotion, the representatives are to proceed to form the circles, in doing which they will be greatly assisted by the following rule.

5th.—Each *representative* is in the first instance to find two other associates, and then the three thus associated, obtain each four additional members, thus completing the circle.

6th.—The representatives take a list of the members of their respective circles, which they hand in to the secretary of the sodality, in order to be entered in a register kept for that purpose.

7th.—The secretary should be careful to keep the circles distinct in the register, and to note down the representatives of each.

8th.—For the correct keeping of the register, the representatives should give notice as soon as possible to the secretary of any changes or substitution of names, that may from time to time occur in their circles, that he may be thereby enabled to make the necessary corrections in the register.

9th.—A number of circles being thus formed, there is a mystery of the Rosary, together with the corresponding virtue, and a patron saint from the calendar of the month allotted to each member on the first Sunday of each month.

10th.—The members are apprised of the mysteries, together with the virtues and saints allotted to them, by means of printed tickets, one of which is drawn for each mem

ber, and forwarded by the secretary through the representatives.

11th.—The members, having received their tickets, which are forwarded immediately after being drawn, take a few moments every day during the month to reflect on the mysteries assigned them respectively. They then recite *one Pater, ten Aves*, and *one Gloria Patri*, in honor of these mysteries and to obtain of God, through the intercession of the Blessed Virgin, the grace of the corresponding virtues. They also unite their own co-operation by taking some particular occasions for the more fervent practice of these virtues.

12th.—The reflection on the mysteries may be greatly facilitated, particularly in the case of persons not accustomed to meditation, by reading the reflections, and by pressing the mystery itself, on which meditate, in the middle of each *Hail Ma.* immediately after the name of Jesus, as shown before.

13th.—The members conclude this daily devotion by invoking their patrons, and imploring their intercession.

14th.—The members to whom the first Joyful Mystery is allotted, recite, moreover, the Credo, Pater, and three Aves, which precede the Rosary: and at the conclusion

of his decade each member of the circle recites this short prayer:—

“ May the Divine Heart of Jesus, and the Immaculate Heart of Mary, be ever known loved, honored, and imitated in all places throughout the world.”

15th.—The Adorable Sacrifice of the Mass is offered for the spiritual and temporal welfare of the members, and for the extension of the sodality, on the third Sunday of every month, the day of the monthly plenary indulgence.

16th.—The representatives, on the delivery of the tickets, receive the monthly donations of the members, and hand in the amount to the secretary, on the second Sunday of each month.

17th.—The donations are applied to defray the necessary expenses of the sodality, for printing, stationery, &c., &c., and any surplus that may be in hand, is to form a fund for the purpose of providing vestments, and other requisites for the service of the altar, &c. The donation is only one penny per month in Ireland, and six cents a month in the United States.

By thus contributing to the respectability of divine worship, the members will have the merit of promoting an object most dear to the Almighty. If the Lord was pleased to

furnish the model of the ancient tabernacle, and minutely to define all its ornaments, together with the style and quality of the vestments to be used in his service under the Mosaic dispensation, much more desirous, unquestionably, must he be, that the august rites and mysteries of the religion of his divine Son, which gives reality to the figure, and substance to the shade, should be administered with suitable pomp and magnificence. *“For if that which was done away was glorious, much more that which remaineth is in glory.”*—2 Cor. iii. 11

SPECIAL EXCELLENCE

OF THE

Living Rosary.

THE LIVING ROSARY is substantially the same devotion as the ordinary Rosary, it consequently possesses all its excellence and advantages; and differs from it only in the manner of reciting it. But entirely distinct from these, it derives a special excellence, and special advantages from the peculiar manner in which it is recited.

In the first place, as the portion of the

THE LIVING ROSARY.

Rosary, which each person has to recite, according to the rules of the *Living Rosary*, is so very small, there is thereby an inducement for a greater number to unite in it. Many allege that the ordinary Rosary is too long, and that their occupations and duties allow them not time enough to say it. Hence it is that the Rosary is practised only by very few: in fact it may be said to be confined as a daily devotion to religious communities. But when it is divided according to the plan of the *Living Rosary*, amongst a circle of fifteen associates, each of whom has to recite only one decade, this excuse is at once removed, and hundreds are disposed to unite in the devotion. What, then, is the practical result? The practical result is, that for every circle of fifteen, who unite in the *Living Rosary*, so many full and entire Rosaries are said every day, and said by those who would, perhaps, never say a single Rosary by themselves.

A farther advantage of the *Living Rosary* is, that it unites a number of individuals in the holy exercise of prayer. This advantage is specially noticed by his late Holiness in the Brief approving the devotion. "The devotion," observes the Holy Father of the faithful, "acquiring in some

most increased efficacy, from such a union of suppliants, it must necessarily be more agreeable to God, who, implored by common entreaty, is moved to commiseration and favor." Every circle comprises union of fifteen members, and we have only to consider a number of such circles every day reciting so many Rosaries; that is, every day commemorating the great and adorable mysteries of our faith, those prodigies which divine power, goodness, and mercy have wrought for our salvation; every day addressing the Eternal Father, so often in that form of prayer, which was dictated by his divine Son as most acceptable to him, and most suited to our manifold wants; every day imploring the patronage and intercession of the Mother of God, and uniting with the blessed in heaven in their homages of praise and adoration to the most Holy Trinity. We have only to consider this accumulation of devotion and piety, and we must be impressed with the highest idea of its efficacy with the great Author of grace and mercy. In consequence, likewise, of this union of prayer which the *Living Rosary* establishes between the members, they are made partakers in the merits and fruits of each other's petitions. Just as when a number of persons combine to com-

mit a bad act, each and every individual of the number is guilty to the entire amount of culpability attached to the crime, in which they are jointly concerned; so also when a number of persons unite in an act pleasing to God, each and every one of the number is entitled to reward, to the full and entire extent of merit attached to such an act. In the application of this principle to the *Living Rosary*, how consoling and encouraging must it not be to the members to be able to assure themselves, that though they are required by the rules of the devotion to recite only one decade, they have *the full merit of the entire Rosary* recited by the circle to which they respectively belong. Every true Christian, diffident as he should be in the merit of his own endeavors, should be delighted to join in a devotion wherein he may make up for his own deficiencies, by the merit and efficacy of the prayers of others.

It is not, then, a matter of surprise, that the Supreme Pastor of the faithful, in the plenitude of his power as Vicegerent of Jesus Christ, should be induced in consideration of such precious and extensive advantages, to open the treasury of the Church, and to enrich the *Living Rosary* with the numerous indulgences which he has attach

ed to it. In considering the number and extent of these indulgences, the faithful are furnished with the strongest inducement to join in the practice of a devotion, whereby they may expiate the temporal punishment which ordinarily remains due to sin after the eternal punishment which it deserved is remitted in the sacrament of Penance.

DEDICATION OF ONE'S SELF TO THE BLESSED VIRGIN MARY, TO BE MADE AT THE TIME OF ADMISSION INTO HER CONFRATERNITIES.

Most Holy Virgin Mary, Mother of God, I, N. N., though most unworthy of being thy servant, yet moved by thy admirable virtue, and with a desire of serving thee, choose thee, this day, in presence of my guardian Angel, and the whole court of Heaven, for my Patroness, Queen, Advocate, and Mother. I firmly purpose always to love thee, and to serve thee for the time to come, and to do all in my power to make others love and serve thee also.

I beg of thee, O Mother of God, and my most merciful and amiable Mother, through

TO THE BLESSED VIRGIN MARY.

the blood of thy divine Son, shed for me, to receive me into the number of those who are devoted to thee, as thy child and perpetual servant. Assist me in all my thoughts, words, and actions, and in all the moments of my life, so that every step I take, and every breath I draw, may be directed to the greater glory of my God. Grant, that through thy powerful intercession, I may never more offend my beloved Jesus, but may glorify and love him in this life, and that I may love thee also, so that with thee I may enjoy him in the heavenly Paradise. Amen.

Mary, my Mother, I recommend my soul to thy blessed care now, but especially at the hour of my death.

A Shorter Act of Dedication.

Holy Mary, Virgin Mother of God! I N. N., choose thee this day for my Mother, Queen, Advocate and Patroness; and I firmly resolve and purpose never to depart, either by word or action, from the duty I owe thee, nor to suffer those committed to my charge to say or do any thing against thy honor. Receive me, therefore, as thy servant for ever; assist me in all the actions of my life, and forsake me not at the hour of my death. Amen.

A PRAYER FOR RENEWING THE DEDICATION OF ONE'S SELF TO THE BLESSED VIRGIN MARY.

O Mary, most pure Virgin, and most holy Mother of God, I revere thy sacred name. I acknowledge myself unworthy of the honor of being admitted into the number of thy devoted servants and faithful clients. Relying, however, on thy admirable piety and exceeding great goodness, and moved by a sincere desire of paying thee due respect and service, I renew this day, before God, and in the presence of thy most chaste spouse, St. Joseph, in the presence of my guardian Angel, and the whole court of Heaven, the choice I have hitherto made of thee, as my peculiar and special Patroness and Mother. I firmly purpose to honor and serve thee henceforward as such, and I will use my endeavors, that others may likewise devote themselves to thee, and may render thee due honor, respect, and service.

I place myself under thy powerful patronage, O most clement Mother, and most earnestly entreat thee, through the infinite merits of thy divine Son, our Lord Jesus Christ, particularly through his most precious blood, shed for our redemption and sal

TO THE BLESSED VIRGIN MARY.

vation, that thou wilt continue to account me among the devoted children of thy predilection and choice, and that thou wilt obtain of God for me the grace of guarding carefully all my thoughts, desires, words and actions, and of conducting myself in such a manner, that nothing in me may be ever displeasing to my God or to thee; but that all the faculties and powers of my soul, all the senses and members of my body, and my whole being, may be offered a holocaust of praise and honor to his divine Majesty, now, during the whole course of my life, and at the hour of my death. Then, O Mary, I beseech thee to be particularly mindful of me, to protect me from all my infernal enemies, and to conduct my soul out of this miserable world to enjoy my God, thy glory, and the happy society of all the angels and saints, for an endless eternity Amen.

DEDICATION OF ONE'S FAMILY TO THE MOST HOLY VIRGIN MARY.

O blessed and immaculate Virgin our Queen and Mother, the refuge and consolation of all miserable sinners, I, with my

PRAYER TO THE BLESSED VIRGIN MARY.

whole family, prostrate before thy throne, choose thee as Patroness, Mother, and Advocate. I, and all who belong to me, dedicate ourselves for ever to thy service; and we supplicate thee, O Mother of God, to enroll us among thy servants. Take us under thy protection, and assist us during life, but still more at the time of our death.

O Mother of Mercy, I consign to thy care and government my house, my relatives, my interests, and all my affairs. Vouchsafe to take charge and to dispose of us all, according to thy will and pleasure. Bless me, then, and all my family; and do not permit any of us to offend thy Son. Defend us in temptations, deliver us from dangers, provide for us in our wants, counsel us in our doubts, comfort us in our afflictions, assist us in our infirmities, and especially in the agonies of death. Do not permit the devil to glory in having in his chains any one of us, who are consecrated to thee; but obtain that we may all arrive at the kingdom of glory, to return thee our grateful thanks, and to join with thee in praising and loving our Redeemer Jesus for all eternity. Amen

DEVOUT PRAYERS MADE USE OF BY ST.
MECHTILDIS.

Hail, Mary, &c.

O Holy Mary! our sovereign Queen! as God the Father, by his omnipotence, has made thee most powerful, so assist us at the hour of our death, by defending us against all the power that is contrary to thine. *Hail, Mary, &c.*

O Holy Mary! our sovereign Queen! as God the Son has endowed thee with so much knowledge and splendor, that it enlightens all Heaven, so in the hour of our death, illumine and strengthen our souls with the knowledge of the true faith, that they be not perverted by error or pernicious ignorance. *Hail, Mary, &c.*

O Holy Mary! our sovereign Queen! as the Holy Ghost has plentifully replenished thee with the love of God, so instil into us at the hour of our death, the sweetness of divine love, that all bitterness at that time may become acceptable and pleasant to us. *Hail, Mary, &c.*

"Our Blessed Lady, herself, taught St Mechtildis the above-mentioned triple salutation, promising her certain assistance for it at the hour of her death."

WONDERFUL FRUITS OF DEVOTION TO THE
HOLY ROSARY.

EXAMPLE 1.

The birth of St. Louis, king of France was the fruit of devotion to the Mother of God and the holy Rosary. The pious queen, Blanche of Castile, desired ardently to give an heir to the throne, who might be according to God's own heart. St. Dominick, who lived at that time, advised her to have recourse to the Blessed Virgin, and to the devotion of the Rosary, to recite it often, and to engage the most devout persons of the kingdom to offer frequently in her name the same homage; and he encouraged her to hope that the blessing she desired would be the fruit of her prayers. Queen Blanche faithfully followed this advice. The virtue of the holy Rosary, and the piety of the religious princess, soon obtained the desired effect. She had a son, and in her son a king who made sanctity to reign on the throne; who consecrated his crown by all Christian virtues; who illustrated his life by the most heroic actions; in a word, who carried his baptismal robe unsullied to the

lomb, enriched with all the merits which make saints.

This great prince had so tender and lively a devotion for the Blessed Virgin, and so loved her humility, that to honor and imitate her, he assembled every Saturday (the day consecrated to Mary), a multitude of the poor in his palace, in his own apartments: there, following the example of our Blessed Saviour, he washed their feet in a basin, and wiped them with his own hands; he then kissed them with a respect which showed that in them he recognized the members of Jesus Christ, after which, to unite charity with humility, he made them dine, and served them himself at table.

This edifying ceremony was concluded by an abundant alms, which he distributed to each one in honor of the Queen of Heaven and Earth. He had desired to die on a Saturday, to crown, as it were, by the homage of his last sigh, the devotions which he had every week performed on that day in honor of the Blessed Virgin. His desire was granted; Mary vouchsafed to obtain his entrance into heaven on the day dedicated to her honor.

Oh! how happy for us to have the protection of such a good and loving Mother!

EXAMPLE 2.

The blessed Alain de la Roche relates, that a bishop in Spain, notwithstanding all his endeavors, being unable to succeed in reforming his people, resolved, after the example of St. Dominick, to preach the holy Rosary, taking care to explain the mysteries, and to teach them how to meditate. The faithful embraced this devotion with ardor, and, in a short time, numberless conversions were wrought; ignorance, impiety, immorality, and other vices were replaced by prayer, penance, the frequenting of the holy sacraments, and the practice of all Christian virtues. This zealous prelate could not sufficiently praise God for the change which had taken place in his cathedral town; he commanded the clergy of his diocese to employ the same means, which were followed with the same success; so that in a short time the whole face of his diocese was entirely changed.

The same blessed Alain has also preserved for us the testimony of a virtuous priest, of which the following are the words: "I have exercised the office of pastor during several years; I have preached on all sorts of subjects as well as I was able; I have neglected nothing which could

instruct, touch, and convert the souls intrusted to me ; but seeing that I worked in vain, and reaped no fruit from my labor, I resolved to sacrifice the studied discourses which I had been accustomed to make, and try if I should succeed better by simply preaching the devotion of the holy Rosary explaining the prayers which compose it, and the mysteries on which it is grounded. I had neglected this excellent custom, notwithstanding the reproaches of my conscience, through human respect, fearing lest the world should ridicule me, and consider the subject unworthy of the pulpit. But I declare that, in less than a year, more conversions were made in my parish, than during the thirty preceding years, when I had only delivered studied discourses."

From these, and a number of the like examples, blessed Alain concluded, it were desirable if pastors and preachers took care to exhort the faithful to embrace this pious exercise, which is suited to every capacity and peculiarly adapted for instructing the soul that meditates attentively on the mysteries, and the important truths of religion.

A number of similar examples might be cited to show that, in all ages and countries this excellent devotion has produced most happy effects. How many women have ob-

tained the conversion of their husbands, and children, by reciting assiduously the holy Rosary ! How many travellers have thereby escaped great dangers ! How many sick have been cured ! How many have obtained strength to combat and vanquish the most inveterate temptations, and resist the most violent passions, by invoking the Blessed Virgin, and reciting the Rosary.

THE FESTIVAL OF THE ROSARY.

This festival takes place on the first Sunday of October. It was instituted to implore the Divine Mercy in favor of the Church and of all the faithful, and to thank the Almighty for the protection he has afforded them, and for the innumerable benefits he has conferred upon them, particularly for his having delivered Christendom from the arms of the infidels by the miraculous victory of Lepanto, in 1571, through the patronage and intercession of the Mother of God, implored with extraordinary fervor in the devotion of the Rosary. To the same means Pope Clement XI. acknowledged the

LITANY OF THE BLESSED VIRGIN

Church to be indebted for the wonderful victory which Prince Eugene of Savoy, obtained over the Turks, near Belgrade, in 1716. Upon which account his Holiness caused one of the five standards, which were taken from the infidels, and which was sent him by the emperor, to be hung up in the Dominicans' Church of the Rosary in Rome.

THE LITANY OF THE BLESSED VIRGIN.

We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us. Christ hear us. Christ graciously hear us.

God the Father of Heaven, have mercy on us

God the Son, Redeemer of the world have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

LITANY OF THE BLESSED VIRGIN.

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother inviolate,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of Justice,
Seat of Wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,

Pray for us.

LITANY OF THE BLESSED VIRGIN.

Gate of Heaven,
 Morning Star,
 Health of the weak,
 Refuge of sinners,
 Comfortress of the afflicted,
 Help of Christians,
 Queen of angels,
 Queen of patriarchs,
 Queen of prophets,
 Queen of apostles,
 Queen of martyrs,
 Queen of confessors,
 Queen of virgins,
 Queen of all saints,
 Queen conceived without sin,

Pray for us.

Lamb of God, who takest away the sins
 of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins
 of the world, *Hear us, O Lord.*

Lamb of God who takest away the sins
 of the world, *Have mercy on us, O Lord.*

Christ hear us. Christ graciously hear
 us. Lord have mercy on us. Christ have
 mercy on us. Lord have mercy on us.

Our Father, &c.

Ant. We fly to thy patronage, O Holy
 Mother of God; despise not our petitions
 in our necessities, but deliver us from all
 dangers, O ever glorious and blessed Virgin.

V Pray for us, O Holy Mother of God,

LITANY OF THE BLESSED VIRGIN

R. That we may be made worthy of the promises of Christ

Let us Pray.

Pour forth, we beseech Thee, O Lord, thy grace into our hearts, that we to whom the incarnation of Christ thy Son was made known by the message of an angel, may by His passion and cross be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

May the divine assistance remain always with us. Amen.

And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

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